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The Churchman Looks at Africa

A Guide for Leaders of Adult Groups



MARGARET MARSTON SHERMAN

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*A Guide for Leaders
of Adult Groups*

By MARGARET MARSTON SHERMAN

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THE CHURCHMAN LOOKS AT AFRICA by Margaret Marston Sherman, Executive Secretary of the Woman's Auxiliary to the National Council, is the Episcopal Edition of Discussion and Program Suggestions for Adult Groups on Africa, issued by the Missionary Education Movement in the United States and Canada, with whose permission it is used here.

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All materials listed in this Guide may be secured from the National Council, 281 Fourth Avenue, New York 10, N. Y. Prices quoted were furnished by the publishers and are subject to change without notice.

Introduction

AFRICA has been thrust into the consciousness of the world in a new way during these war years. A powerful searchlight has focused attention on the continent, on its strategic position, on the fact that there are intricate problems to be solved there that affect the future peace of the world. The Council on African Affairs has asked the United States government to take the lead in developing agreements among the United Nations on a program that would raise the living standards of African peoples and prepare them for self-government "within scheduled time limits." Africa is bound to play a prominent part in any system of international security that may be set up. As a producer of gold and diamonds and slaves, it has long been noted and exploited. Great opportunities are now open for the development of the potential powers of Africa and its peoples.

With its separation into tribal units resulting in a great diversity of some eight hundred languages, with complete absence until recently of the printed page, with division of control between foreign powers that represent different political and educational systems of the European nations that have ruled Africa, the continent lacks unity and has no authoritative voice to speak for it.

This study is concerned with the major aspects of the African situation with special emphasis upon the relation of the Christian Church to them. The over-all purpose will be to arouse a sense of responsibility on the part of American Christians for Africa's future. While the Anglican Communion has extensive work in Africa, the Episcopal Church has missions only in Liberia. Here new interest has been aroused by the recent election of Bravid W. Harris as Bishop of Liberia.

Materials Essential for the Study

The Cross over Africa by Newell S. Booth. (New York, Friendship Press. Cloth \$1; paper 60 cents).

Christian Action in Africa. Report of Church Conference on African Affairs. (New York, Foreign Missions Conference. \$1).

Look at Africa by R. G. & M. S. Woolbert. Headline Series, No. 43. (New York, Foreign Policy Association. 25 cents).

Partners in Africa by Olive Floyd. (25 cents).

MAPS

The Church in Liberia. Size 22 x 25 inches. (25 cents).

The Anglican Communion in Africa. A graphic map in color, wall size. (25 cents).

Helpful Books on Method

How to Lead an Adult Missionary Discussion Group by T. H. P. Sailer. (New York, Friendship Press. 10 cents).

How to Lead Discussion by Le Roy E. Bowman. (New York, Womans Press. 35 cents).

Missionary Education in Your Church by Nevin C. Harner and David D. Baker. (New York, Friendship Press. Cloth \$1; paper 75 cents).

Visual Aids

MAPS

Wall Map of Africa. In four colors. Size 22 x 28 inches. (New York, Friendship Press. 25 cents).

Friendship Map: Africa. In color. Size 27 x 33 inches. (New York, Friendship Press. 25 cents).

Outline Map of Africa. (New York, Friendship Press. Large size, 22 x 28 inches, 25 cents each. Small size, 8½ x 11 inches, 25 cents a dozen).

Picture Map of Africa. Approximately 36 x 48 inches, accompanied by sketches to be colored, cut out, and pasted. (New York, Friendship Press. 50 cents).

PICTORIAL BOOKLET

This Is Africa, by S. Franklin Mack. Pictures, maps, and graphs illustrate a concise text on African backgrounds, history, personalities, Christian service. (New York, Friendship Press. 25 cents).

SLIDES AND FILMS

Catalogue of Films for Church and Community Use. (New York, Religious Film Association. 35 cents).

Dramatic Materials

I Speak of Liberia. A program for parish groups. (Free).

Fun and Festival from Africa by Catherine Miller Balm. This pamphlet contains a wealth of material out of which programs and parties may be arranged. Included are African games, stories, proverbs, music, suggestions for dramatization and for refreshment. (New York, Friendship Press. 25 cents).

Ordered South by W. J. Noble. The story of a young man who decides to go to Africa instead of entering his father's profession. 6 characters, 30 minutes. (New York, Friendship Press. 15 cents).

Reference Reading

A full reading list will be found in *The Cross Over Africa*, but here is a minimum list to supplement the titles designated as essential reading:

Africa and Christianity by Diedrich Westermann. (New York, Oxford. \$1.75).

African Transcripts mimeographed magazine issued bimonthly by the University Museum of the University of Pennsylvania. (Six issues \$1.50; single issue 35 cents).

The Atlantic Charter and Africa from an American Standpoint. (Published for the Committee on Africa, the War, and Peace Aims, 1942; obtainable from The Africa Bureau, 156 Fifth Avenue, New York 10, N. Y. Cloth \$1.50; paper \$1).

Colonial Policies in Africa by H. A. Wieschhoff. (Philadelphia, University of Pennsylvania Press. \$1.50).

God's Candlelights by Mabel Shaw. (New York, Friendship Press. \$1).

The International Review of Missions. January, 1945, pp. 41-56.

Into Action: The Church Plans Advance by Arthur M. Chirgwin. (Toronto, United Church of Canada).

Tales from Africa by Alice Geer Kelsey. (New York, Friendship Press. 50 cents).

Daughter of Africa by Ruth Isabel Seabury. The life story of Mina Soga, African Christian leader. (New York, Friendship Press. Cloth \$1; paper 60 cents).

How to Use this Manual

READ the whole manual through carefully before beginning to outline plans. You may find among the suggestions for programs an idea or a method that would make a good introduction or conclusion to a discussion, or you may find questions in the first section that could be used for a forum session following a program presentation.

POINTS FOR THE LEADER TO KEEP IN MIND

1. *The kind of a group for which you are planning.* Consider its size, its interest, its knowledge, its need. Ask yourself such questions as these: Is this a group that has been studying annual missionary themes year by year? Is it a new group? Can the group do some creative thinking on problems with a view to taking action, creating public opinion? How much interest can I take for granted? How much time must I spend in arousing

interest? What does my group know about Africa? Will they participate readily in discussion? How much reading can I expect the group to do?

2. *The time available.* Shall I have one-and-a-half or two hours a week for six weeks, or four weeks; or only one-half or three-quarters of an hour? If you have a group of from fifteen to thirty persons who will give one-and-a-half or two hours a week for from four to six weeks, you can plan a discussion group. If you have from forty to one hundred and must provide for them as one group, a program plan is more practicable.

The discussion course as outlined:

Session I: Look at Africa

Session II: Africa in the Family of Nations

Session III: Africa's Social Pattern

Session IV: Racial and Economic Tensions

Session V: The Educational Picture in Africa

Session VI: The Church in Africa

If you can have only four sessions, these combinations are possible:

I. Sessions I and II: Look at Africa in the Family of Nations

II. Session IV: Racial and Economic Tensions

III. Sessions III and V: The Social and Educational Picture

IV. Session VI: The Church in Africa.

Prayer and Worship

PRAYER and worship should have an important place in the study program on Africa. If our consideration of Africa is to differ from that given by a woman's club or a current events class, it must grow out of our deep concern as Christians for the peoples of Africa and of our desire to see every nation bring its gifts into the Kingdom.

Whether you are planning a series of discussions or a group of program meetings, it will be well to have one person or a small committee responsible for the worship. This person or committee must work in close coöperation with the leader of the dis-

cussion or the chairman of the program so that the service or the prayers will be related to the subject. The leader of the discussion group may prefer to select his own prayers, to use at the beginning or at the end of the discussion or even in the course of the discussion, should this be appropriate. In view of the time available for the session, determine in advance how much of it should be devoted to worship. At the end of the series there may be an hour devoted to intercession for Africa, or at the first session there may be an extended period of prayer to create the atmosphere and perspective for the study.

An Office of Prayer for Missions. 3 cents each; 1.50 per 100.

A Calendar of Prayer for Missions. 25 cents.

Thine Be the Glory. A brief service on Africa. One cent; 50 copies for 25 cents.

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Discussion Suggestions

SESSION ONE

Look At Africa

Purpose

To stimulate interest in Africa with a view to focusing attention upon issues for discussion in later sessions.

SINCE the group will not have had opportunity for preparation, this session will inevitably be in the nature of an interest-stimulator, interest-tester, or a getting-acquainted-with-Africa period. If the group is advanced, knows Africa, and is eager to get on to the discussion of issues facing Africa and the Church, skip this session or begin with the opinion test on page 15.

The leader can best decide which of these devices will serve his purpose with his particular group. It may be advisable to use one method testing for information and another testing for opinion, thus breaking the ice for the group and gauging the group's knowledge.

Orientation through Study of the Map of Africa

HAVE on the wall an outline map of Africa. See page 5.

Ask the group to name the countries that are: (1) independent, (2) under mandate, (3) under European governments. Use stars, dots, or pins of different colors to indicate the status of each country.

See the map on pp. 48-49 of *Look at Africa* for facts about political control of Africa. One member of the group might be given this pamphlet from which to provide the answers when no one in the group is informed.

Keep the map for use throughout the course. In some cases individual members might like to have an outline map of Africa on which to mark the information gained in this session to keep for reference.

In similar manner the leader may ask who lives in Africa and what are the religions of the people. See maps in *Look at Africa*, pp. 60, 63.

Locate missions of the Episcopal Church in Liberia. Where are dioceses of the Anglican Communion in Africa?

The purpose of this period is to see Africa as a whole, to begin to get acquainted with its geography, its countries, its people, and its relationships. From a thoughtful consideration of the map thus presented many questions will spring if questioning is encouraged. When did this division of Africa take place? Why? What is the effect of this layer of European authority upon native populations? Does this division of Africa have any effect upon missionary work? Has the status of Liberia affected missionary policy?

Directed Conversation

THE following statements may be handed to different members of the group on slips of paper and used in a brief directed conversation period. The leader may start by asking the first question. As the questions are put, the leader should encourage comment and further queries and should ask what problems and what opportunities these facts present to the missionary enterprise of the Christian Church.

DO YOU KNOW THAT . . .

1. In South Africa a native cannot become a citizen of his own country?
2. More than eight hundred languages are spoken in Africa.
3. Eighty per cent of the educational work in Africa is in the hand of the Christian Church.
4. Africa is one of the most sparsely settled continents.
5. Africa is the second largest of the continents.
6. The Union of South Africa is the largest gold producer in the world.
7. The industrial development of Africa is the smallest of any of the continents.
8. Only three countries in Africa are independent.
9. Modern medicine was first introduced into Africa by Christian missionaries.
10. The social and spiritual safeguards of the traditional family are losing their force.

The leader should draw out the group and have informal discussion of the issues raised as an appetizer for fuller consideration in later sessions. From this preliminary investigation the leader may discover in what order to take the following sessions, depending upon the interest of the group.

What Do You Think?

A TEST of opinion is often a good way to start the group thinking on problems about which they will later read. *In the following list have the group check those statements with which they agree, mark with an x those with which they do not agree, mark with a question those about which they are doubtful.* Note those points on which there is the greatest difference of opinion or most doubt. Defer discussion until Session Two.

1. It would have been better if the African had been left entirely alone.
2. Africans have the right, if they had the power, to exclude all Europeans from the continent.

3. Control of Africa should be divided more equally among the world powers.
4. Western private capital should be encouraged to invest in the development of Africa's resources.
5. Africans should be prepared as rapidly as possible for self-government under European supervision.
6. All adult Africans should receive the franchise.
7. Black Africa is now ready for self-government.
8. The great powers should withdraw from Africa.

SESSION TWO

Africa in the Family of Nations

Purpose

To understand Africa's present relationships in the family of nations and the problems raised by these relationships; to consider the responsibility of the Church in this connection.

Reference Reading

For the group: *The Cross over Africa*, pp. 21-32.

For special assignments: *Colonial Policies in Africa*, pp. 1-8; pp. 25-27; *The Atlantic Charter and Africa from an American Standpoint*, pp. 30-41.

THIS session is as timely as it is important. Members of our Churches have been studying Dumbarton Oaks Proposals, the Message of the Cleveland Conference, and the United Nations Conference. Help the group to see the relation of the Church and its world mission to the international policies of governments. Africa gives an excellent illustration of the problems of undeveloped territories and of dependent peoples that have been under discussion.

By Way of Introduction

CALL on a member of the group to review the map survey showing the present relation of the various countries of Africa to the world powers.

Questions of Fact

INDIVIDUALS may be assigned these questions in advance and be prepared to state the answers briefly.

1. What is a mandate? How successful has the system of trusteeship been? See *Colonial Policies in Africa*, pp. 1-8.

2. How do the colonial policies of the European powers in Africa differ? What is the relation of these policies to the political concepts of the powers involved? See *Colonial Policies in Africa*, pp. 25-27; *Into Action*, pp. 82-85.

3. In what ways has Africa "been intimately linked with the wars of the twentieth century"? See *The Cross over Africa*.

Questions for Discussion

1. What should be done with colonies and mandates? The following proposals have been made. Ask members of the group to represent the different proposals in the discussion to bring out all points of view.

- a. They should be given up.
- b. They should be handed back to their former "owners."
- c. They should be redistributed.
- d. They should be placed under the care of some international body.
- e. They should be helped to advance to full membership in the family of nations.

2. What are the implications of the Atlantic Charter for Africa in the matter of territorial changes and self-government? Call for report (pp. 30-41 of *The Atlantic Charter and Africa from an American Standpoint*) assigned to a member of the group.

3. Why should the Church be concerned with such questions as we have been considering? Ask a member of the group to read this statement:

Long and intimate relationships with the dependent peoples of Africa, Southeast Asia, and other parts of the world, place on the Christian Churches a responsibility to champion their right to freedom and to develop their capacity for self-government.

We therefore call upon our government and others: (1) to proclaim self-government as the goal for all dependent peoples; (2) where dependent peoples are ready for self-government, to give it now; (3) otherwise, to initiate progressive steps suitable for each area for achieving that goal; and (4) in the interim to provide that all such areas shall be administered under the supervision of world organization.

We cannot in good conscience be a party to the dismantling of Japanese colonial possessions without, at the same time, insisting that the imperialism of the white man shall be brought to the speediest possible end. We cannot have a sound or stable world community so long as there is enforced submission of one people to the will of another whether in Korea, in India, in the Congo, in Puerto Rico, or anywhere else.—*A Message to the Churches from the National Study Conference on The Churches and a Just and Durable Peace, Cleveland, 1945.*

Is this sound reasoning? What do you think of the proposal?

4. How satisfactory do you consider Chapters 11, 12, and 13 of the United Nations Charter on the non-self-governing delegates and international trusteeship?

5. Will the experience of the older Churches in working with the younger Churches be of any value to statesmen struggling with the problem of dependent areas?

6. How true do you consider the statement that "The Christian Church holds within itself some secret of community and possesses in this association of men and women within the family of Christ's people something that points the way to a sound and successful colonial policy." What is this something? How can we help the Church to demonstrate the sense of community in Africa?

SESSION THREE

Africa's Social Pattern

Purpose

To understand the pattern of social living in Africa, the effect of European ways upon it, and the consequent problem for the Church.

Reference Reading

For the group: *The Cross over Africa*, pp. 51-64; *Christian Action in Africa*, pp. 41-48.

For special assignment: *Christian Action in Africa*, Chapter VII.

By Way of Introduction

IN introducing the discussion, have a member of the group give a brief description of the traditional structure of African life (outlined in Chapter Three of *The Cross over Africa*), pointing out the nature of the clan, the tribe, and the family, and the communal pattern of land tenure. In this picture the status of the individual in society should be made clear.

Opinion Test

To stimulate thought and discussion ask the members of the group to express an opinion on each of the following statements. They may be read slowly twice or they may be passed to the group in typed form. In asking individuals to express agreement or disagreement, get them to tell why they think as they do. Wrong impressions or misunderstanding can then be corrected.

1. Africans would adjust better to modern life by taking over the social customs of the Americans and Europeans among them.
2. Many African social customs may well be adopted by the Christian community.

3. An African who has been living under the customary form of polygamous marriage should not be admitted into the Christian Church.

4. The naming ceremony should be merged with the rite of Christian baptism.

5. The African sense of morality is more appropriate for the African than the ideal of morality of European civilization.

6. The deposition or restriction of power of African chiefs is a wise one.

In the course of the consideration of this test these questions can be raised:

What effect has the change from rural to urban life had upon African social structure? Upon the tribe? Upon the family? How has the war made its impact upon village life? Consider the return of the servicemen after experience of life in many parts of the world as soldiers and laborers. If the United States has a postwar problem in this area, imagine the effect upon community and family life in Africa. In this period of transition what has the Church to offer? Stress the need for understanding the African mind and outlook with a view to helping people to adjust to new conditions or to transform their way of life.

What are some of the values of African life worthy of preserving and extending? Bishop Booth mentions: social security as found in the solidarity of the group; religious significance of the soil; equality of opportunity; stabilized community; social restraints as method of control; human values emphasized rather than material possessions.

How are these values now being threatened? How can they be safeguarded? What contribution can Africa make to the "sense of community" on the international level?

How can missionary methods be adapted to make a community approach to the evangelistic task?

At this point call for a report on the topic, *The Comprehensive Approach to Community Life*. See *Christian Action in Africa*, pp. 116-122.

Are we to frown upon the African code of morals because

in some respects it is different from ours? We have to ask ourselves by what standard we are to judge an alien code of morals. What are our own standards?

What position should the Church take on polygamy?

Is the practice of polygamy radically incompatible with a vital faith in Christ and the living of a true life of fellowship with Him? In most parts of Africa polygamy has been the custom and insistence on monogamy is one of the great bars preventing the entrance of men into the Christian Church.—*Madras Conference*.

SESSION FOUR

Racial and Economic Tensions

Purpose

To understand the nature of the friction in race and labor relations and to think out ways in which the Church can help to relieve the situation.

Reference Reading

For the group: *The Cross over Africa*, pp. 32-37, 79-84, 87-92; *Partners in Africa*.

Special assignments: *Look at Africa*, pp. 41-59

For the leader: *Labor Problems of Africa* by John A. Noon. Chapters I and II. (Philadelphia, University of Pennsylvania Press.)

Procedure for the Session

It is important that in considering the race problem as related to Africa we should do so in all humility, realizing that the greatest blot on our own national life is our lack of justice in this field of human relations. It should be said, too, that racial tensions arise in Africa not only between white and black peoples,

but also between Negroes and Indians as in East Africa.

1. What is the present general attitude of the different European governments toward Africans as a race?

2. What is meant by the statement that the racial problem is essentially the white man's problem?

3. What effects do racial policies in Africa have upon race relations in other parts of the world? And vice versa? Does our treatment of the Negro Americans have any bearing upon the race situation in Africa?

4. How free is the Church in Africa from racial discrimination? In Liberia?

5. Have a member of the group read the following statement issued in March, 1945, by the Conference of Missionary Societies in Great Britain and Ireland with the Executive Committee of the British Council of Churches. Would you endorse it as it stands? If not, how would you change it?

The Conference of Missionary Societies in Great Britain and Ireland is deeply thankful for the repeated affirmation by responsible statesmen of the United Nations that there must be full freedom of opportunity for all the people of the world without discrimination on racial grounds. It affirms that the prevention of the spread of such discrimination and the speedy elimination of it where it exists, are obligations of common justice, the Christian faith holds that mankind is made in the image of God and that all men whether colored or white are of equal worth in the sight of God.

The Conference therefore urges that the British people who, through Parliament, are ultimately responsible for the administration of the British colonies overseas, should not tolerate in those colonies any artificial barriers to the progress and prosperity of the native inhabitants and should support all government efforts to remove them.

The Conference is well aware that great benefits have been brought to native peoples through British rule, settlement and commerce, and that much further progress is being planned. It is confident that the people of this country, when alive to the facts, will demand fair play for every man, whatever his color,

by which policy alone the spirit of true partnership in colonial affairs can develop. It would view with grave misgiving any changes in the existing political status of the African territories at present under British control, which would impair or limit in any way the power of the British government to give the fullest effect to this policy or to subject the native population to policies based on different principles. Any such abdication of responsibility by the British people would seem to be a breach of trust. It would delay indefinitely the fulfillment of the just hopes of the native people and as a result would accelerate the growth of racial bitterness.

The Conference strongly endorses the following words from the statement of the Episcopal Synod of the Church of the Province of South Africa, which though referring in the first place to the Union, have a wider application.

"We affirm that the effect of the color prejudice is cruel, wasteful and dangerous; it is cruel, for it deprives those who are its victims of the opportunity of making the full use of their capacities and talents, and so causes frustration and despair; it is wasteful for it deprives the community of the skill of many which would otherwise be used for the benefit of all; dangerous, for unjust treatment meted out by one section of the community to another creates a fierce and ever-increasing resentment with results that no one can foresee."

6. What is the relationship between the racial and economic problem? Bishop Booth says, "In Africa the white man wants to use the black man to further his economic position but does not want to face his competition." Specifically, what does this mean? See *Labor Problems of Africa*, pp. 29-30.

7. What are the causes of the tension other than racial in the economic picture of Africa? Opposition to formation of unions and to collective bargaining; forced labor; low-wage scale. Call for a report on the three types of economic maintenance open to the African. See *Labor Problems of Africa*, pp. 1-5. (1) Subsistence economy (agrarian); (2) part-time wage earner; (3) worker dissociated entirely from land.

Imagine the threat to security as well as the effect upon his

whole way of life when the African changes from the farmer or the hunter to the wage earner in mine and factory.

8. It is said that if the African is to better his lot, he must move toward the industrialization of the continent. Do you agree?

Have a member of the group present the facts about Africa's resources, foreign trade, and investment, showing how Africa has contributed to the economic welfare of the world. See *Look at Africa*, pp. 41-59. The chart, Africa's Leading Products, p. 36, and the map indicating her mineral wealth, p. 42, might be reproduced.

To what extent has the development of Africa's resources contributed to the welfare of Africans? What changes in the industrial system should be made if it is to help the African better his lot?

9. How has the war affected the process of industrialization in Africa? Consider the problem of reabsorbing into civilian life men who are skilled in occupations for which they have been trained in the forces.

10. Of what help has the International Labor Office been to labor in Africa?

11. In what ways has the Church helped the African to make his transition from agricultural to industrial life? See *This Is Africa*, Section 8.

SESSION FIVE

The Educational Picture

Purpose

To review the African scene from the point of view of education and to discuss next steps which the Church may take in its educational task.

Reference Reading

For the group: *The Cross over Africa*, sections in Chapters One, Two, Five, and Six, distributed according to topics selected for symposium; Mass Education and Rural Africa, *The International Review of Missions*, April, 1945.

By Way of Introduction

PERHAPS the greatest contribution that the Christian Church has made to Africa is in the field of Christian education. It was the pioneer and at the present time is responsible for eighty per cent of the educational work. But the task ahead for the Church and the governments is tremendous. The African proverb, "You have sent for the whirlwind; brace up your plantains," expresses the need in a picturesque way. Evidences of the whirlwind are seen in every phase of life in Africa. George W. Carpenter, Educational Secretary of the Congo Protestant Council, puts it in these words:

Young men all over the continent are being drafted for military service or for labor; mines and plantations and industries are growing with fresh impetus because of the war; governments are reaching the remotest areas not only with white men's conceptions of law and order but increasingly too with new ideas of health and sanitation, new crops and agricultural patterns, new ideas of social patterns and relationships, new responsibilities for chiefs and people. Roads, railways, airplanes, postal services, and radio are bringing the vast complexities of the world's life to the threshold of every village and hut. The whirlwind of

change is already sweeping away old familiar ways, old patterns and landmarks, and it has only begun to blow.

If we are to help the African people to weather the storm of change, we must help in the development of all phases of education. One young African remarks:

Africa is crying for education. What we need and what we are asking for is the kind or type of education that makes it possible for a people to utilize the resources of their country to make life better not only for themselves but also for all the people in the world. And by resources, I mean both the human as well as the material wealth of a country. Thus Africa needs the kind of education that will help its people to develop their lands and build and live in better homes and rear healthy families under healthy conditions. This includes education of the hands, the head, and the heart, and the study of the various professions, which are also necessary for the proper functioning of a modern society.

Procedure for the Session

If the group is well-informed concerning the educational situation, it will be possible to turn at once to a discussion of the questions that follow. If factual material is needed, introduce it through a symposium on education or by using the interview on education in the Program Suggestions, p. 27.

After reading the references, the leader may decide upon the topics to be assigned to the participants in the symposium. Those assigned may be: tribal education; rural schools; community education; adult education; literacy and literature.

In assigning the topics suggest that each person be prepared to make a five-minute statement presenting the significance of the type of education mentioned for the development of African peoples and the need for it. Ask one person to come prepared to tell what educational work our Church is carrying on in Liberia.

In the period devoted to discussion, raise such questions as:

1. To what extent should missions continue to carry on formal education for African children? What is the responsibility of governments?

2. Why is there such urgency in the demand for education in Africa?

3. Why does it present so great a challenge to the Church?

4. Are we educating the African blindly, for an unknown goal, in the hope that when we have finished with him he will find his own destiny? Do we envisage the rural African as becoming, in a generation or two, a town dweller, industrialized on a money economy, or have we in mind the emergence of an educated and enlightened peasantry?

5. Consider some of the postwar educational problems: returning soldiers who have become literate; need for industrial, vocational, and agricultural training schools; increased interest in education for girls; consequent necessity for leadership training.

A chaplain, East Africa Command, writes:

You would be amazed at the sale of literature among African soldiers. It beats anything I have ever seen in the villages. I simply cannot keep pace with the demand. When work is over, a walk around the camps would show groups of Africans here and there reading, singing, and some studying, and the place littered with books. It is the finest extramural university I have yet seen in Africa.

6. How much place is there for higher education in Africa? To what extent should leaders be sent abroad to prepare for leadership?

7. What is the place of religious education in the total scheme of education in Africa?

8. How will the preparation of educational missionaries differ in the future from preparation in the past? Compare the preparation of a worker involved in community education projects with that of the schoolteacher.

Note particularly what Bishop Booth writes of the significance of the soil for the African.

SESSION SIX

The Church in Africa

Purpose

To consider the Christian Church in Africa and its future as part of the universal Church.

Reference Reading

For the group: *The Cross over Africa*, pp. 13-19, 43-46, 64-74, and Chapter Six. *Partners in Africa*.

For special assignments: *Christian Action in Africa*, Chapters II and III (the African Church), VI (the ministry of healing), X (missionary personnel for Africa), and XI (relationships with the Roman Catholic Church in Africa).

By Way of Introduction

So far in these sessions there has been an attempt to bring before the group the picture of Africa in its relation to the rest of the world and the urgent need of help for her in meeting her problems, which have been accentuated by the events of recent years. The call to Christians in every community is to understanding and appreciation, to coöperation and sacrifice.

As we think of the cross over Africa, we think of Jesus' words, *And I, if I be lifted up from the earth, will draw all men unto me*. It is for the purpose of helping the African peoples to know the true way of the cross, which is the way of life and peace, that this study has been undertaken.

The greatest gift we can present to Africa is the gift of the knowledge of our Lord and Saviour Jesus Christ, a gift that will have its effect in every area of African life. The bearer of this gift is the Christian Church.

Procedure for the Session

It would be well to begin with a brief review by the leader or by a member of the group, summing up the suggested con-

tributions that the Church can make toward the solution of Africa's many problems, educational, racial, economic, international, and social. Do not spend more than five or six minutes on this summary.

The greater part of the session might take the form of a conference for outgoing missionaries. Have three members of the group represent three experienced missionaries: a medical worker, an evangelist, and an agricultural missionary. Have one person represent an African church worker and another a secretary of the Overseas Department of the National Council.

Call upon the medical worker for presentation of the health needs of Africa and upon the agriculturist for presentation of needs for scientific agricultural methods, training schools, etc.

Ask the African church worker to explain the religious heritage of the African and the contribution he may make to the universal Church because of his heritage.

Call upon the evangelist to speak of the growth and development of the indigenous African Church; the worship, music, architecture, and organization.

Following these brief presentations have the Secretary of the Overseas Department tell what work the Church is supporting in medical missions, agricultural missions, and evangelism in Liberia. At least one-third of the session should be reserved for questions by those who represent prospective missionaries. These are some of the questions that might be raised:

1. What is the relative responsibility of the Church and of the government in the field of medicine?
2. Should we be prepared to meet the Mohammedan situation as we go to Africa? Report on work of Holy Cross Mission. See *Christian Action in Africa*, Chapter VIII.
3. Are there any problems of religious liberty in Africa? What can we as missionaries do about them?
4. Would there be any value in our knowing anything about Negroes in this country and their work in the Church?
5. What is the attitude of our Church toward the young Church in Africa? Are we developing leadership? Do we en-

courage the African Christians to give expression to their religion in art and architecture? See Daniel J. Fleming's books, *Heritage of Beauty, Christian Symbols in a World Community*, and *Each With His Own Brush* (New York, Friendship Press).

The Madras Conference described an indigenous Church in these terms:

It is rooted in obedience to Christ in the Christian heritage and fellowship of the universal Church.

It spontaneously uses forms of thought and modes of action that are natural and familiar in its own environment.

It will bear witness to the gospel in a direct, clear and close relationship with the cultural and religious heritage of its own country.

6. What are the valuable African cultural elements that ought to be preserved and integrated into the life of the new African Christian community from its very beginning?

7. When we go as missionaries to Africa are we isolating ourselves from the ecumenical Church? Is there any evidence that the African Church thinks of itself as part of the universal Church? How can the missionary foster this attitude? See *Christian Action in Africa*, p. 32.

Suggest that the group read *Daughter of Africa* by Ruth Seabury, or *Aggrey of Africa* by Edwin W. Smith.

Recall the participation of Africans in the Madras Conference.

8. How strong is the Christian Church in the continent of Africa? See table, Section 10 in *This Is Africa*.

9. What coöperation is there between the various Christian bodies working in Africa? List projects that are being carried on jointly and those sponsored by the American Mission to Lepers, the International Committee on Christian Literature for Africa, Orphaned Missions (International Missionary Council), and The World Sunday School Association. Speak of growth of National Christian Councils. See center section in *This Is Africa* and *Forth*, July-August, 1945, pp. 12-13.

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Program Suggestions

If your group prefers a series of programs to the more intensive study of the subject, or if you plan a general meeting to stimulate interest or to introduce the subject for discussion, you may find these suggestions useful.



The Educational Task in Africa

AN INTERVIEW

SELECT three members of the group to represent the three persons named below. Number the questions to be asked by a member of the group and distribute them or appoint one person to ask all the questions.

This program will take the form of an interview with Miss Margaret Wrong, Secretary in London of the International Committee on Christian Literature for Africa; Dr. George W. Carpenter, Educational Secretary of the Congo Protestant Council; and Bishop Newell S. Booth, missionary of the Methodist Church to the Belgian Congo.

MEMBER OF THE GROUP: What is the present state of education in Africa, Dr. Carpenter?

DR. CARPENTER: Our situation is like that of the Chinese educational authorities when, in the early days of the Republic, they were suddenly ordered to introduce English into all the secondary schools. Forthwith thousands of secondary teachers were herded into summer schools where after six weeks of intensive effort they all received diplomas declaring them "proficient in the English language—as far as the letter G." Sustained constructive effort, new vision, and fresh approaches to the problem will be needed if in relation to the total task we are to get much beyond the letter G.

MEMBER OF THE GROUP: Do you agree, Bishop?

BISHOP BOOTH: My study and observation led me to much the same conclusion. The Africa for which we are striving—one in the brotherhood of continents—is an educated Africa, and that Africa on the whole does not yet exist. Today very few in each hundred are literate. Only one in a hundred is in a school of any kind, and we find the great mass of that one per cent in elementary schools—very elementary—bush schools with two- or three-year courses. I am not forgetting the few hundreds of splendidly educated leaders nor the thousands of fine intelligent workers in churches, schools, governments, and other agencies; but they are not numerous enough to change the picture very materially.

MEMBER OF THE GROUP: What is the relation of the Church to this problem?

BISHOP BOOTH: Education in Africa is very largely in the hands of the Church, which in some places is alone in the field with sole responsibility. In other areas there are varying degrees of government subsidy and supervision and control, but everywhere throughout the continent we realize that if education is to advance, it must be through the inspiration of the Church in coöperation with government.

The task is too great to be faced by any one part of the Church. It must be the coöperative task of us all. The Church will need to be effective in all four major sections of the educa-

tional task: community education, promotion of literacy and development of literature, elementary education, and leadership training.

MEMBER OF THE GROUP: How does it happen that the Christians have had such a large share of leadership in education in Africa?

DR. CARPENTER: There are several reasons for this. Throughout the history of Africa, missions have been concerned with schools, as a means of advancement for the people, sooner and more deeply than governments or any other agency. For a long period the colonial governments of certain African territories showed little interest in the welfare and advancement of the native peoples. During these periods and in those territories, the Christian mission stood alone in seeking the well-being and advancement of African peoples, and to that end founded schools for Africans. When governments finally developed a more intelligent concern for the people, realizing perhaps that the people of a colony are its greatest and most indispensable resource, the mission schools were already well-established and, by and large, performing well the function of helping African youths to master the rudiments of learning, to understand something of European ways and culture, and to lay hold of the moral and religious values of the Christian faith insofar as it appealed to them.¹

MEMBER OF THE GROUP: What is the attitude of the governments now? Are they any more interested than they used to be?

DR. CARPENTER: Within recent decades the governments of most African colonies have become more concerned with the education of the people, both in the sense of formal schooling and in more generalized programs of mass education in fields of social importance, such as public health and hygiene, agricultural improvement, infant welfare, local self-government, adult literacy, and so forth. Government departments of education have come into being. In certain areas, notably in British colonies, the education officers have worked in close and effective collaboration with the missionary forces already at work, and with the local

¹ From *Look at Africa*, p. 88. Headline Series No. 43, Foreign Policy Association, 1943. Used by permission.

authorities set up under the British policy of indirect rule to administer local community affairs.¹

MEMBER OF THE GROUP: Do the policies differ much?

DR. CARPENTER: The general policies in Belgian, French, and Portuguese colonies are less advanced. In Belgian Congo the missions carry the entire responsibility for education and enjoy large freedom to adapt it to African needs, but only the Roman Catholic missions receive government financial aid, despite the provisions of the Colonial Charter and the Congo Basin treaties, which provide that the government shall "protect and favor all religious, scientific, and charitable missions tending to promote the welfare of the natives without the distinction of nationality or religion."

In French and Portuguese Africa the aim of colonial policy is to make the Africans into good Frenchmen or Portuguese, as the case may be. School instruction is given in the European tongue from the beginning. Scant regard is shown to African cultural values of any kind, the courses being modeled closely on those used in the schools of the motherland. Portuguese colonies further restrict African education by onerous regulations, such as that requiring every school to have a principal of Portuguese nationality. As there are few qualified Portuguese nationals in the colonies, this greatly restricts the number of schools available to Africans.²

MEMBER OF THE GROUP: Miss Wrong, you have been very quiet. I know your interest is in Christian literature, but you have recently visited Africa. What is new in the educational outlook?

MISS WRONG: The demand for education is great. Unofficial night schools are springing up in a number of towns. One incentive to attendance is economic. Lorry drivers, for instance, provide an appreciable number of pupils because the reading of English will improve their status. An official suggested the rules of the road as a suitable reading book for them and some members

¹ *Ibid.*, p. 91. Used by permission.

² *Ibid.*, p. 92. Used by permission.

of the public seemed to consider this a sound suggestion! Some elderly chiefs are attending these schools, and I had an audience with one who is in the top class, a more satisfactory situation from the point of view of prestige than that of another chief who sticks at the bottom of the school he sponsors.

The demand for reading matter in African languages and English has increased enormously, one reason being the spread of literacy through army education in which English is used as the medium of instruction.

MEMBER OF THE GROUP: Speaking of literacy, what is the situation in that respect in Africa today?

BISHOP BOOTH: By and large Africa today is illiterate. The few million who can read, concentrated largely in certain coastal areas, do not materially change the picture. But until adults realize the value of reading and until there are worthy things to read, there is no value in the merely mechanical procedure of learning how.

MEMBER OF THE GROUP: How does one convince people of the value of being literate?

MISS WRONG: Organized campaigns to spread literacy are very important. In Russia, with a population of more than 180 million speaking 150 languages, literacy has increased in twenty-three years from five per cent to ninety-five per cent. In Africa this is possible if there is planning for whole territories, provision of reading matter in African as well as European languages, and a crusading zeal. Broadcasts on what is being done in different areas are helpful as are gramophone records on methods of teaching adults to read. Records and films for teaching adults to read are now in preparation. In Sierra Leone mobile cinema units have been successfully used to attract crowds in launching village literacy campaigns. Then, too, in many parts of Africa, the demand for literacy is increasing.

MEMBER OF THE GROUP: Are women learning to read?

MISS WRONG: In southeastern Nigeria numbers of women wish

to learn to read. Among the reasons they give are that they want to be full Church members and to be able to read the Bible; they feel at a disadvantage with their children if they remain illiterate. Many of their men go away; they want to be able to read their letters, to write to them.

MEMBER OF THE GROUP: I should think the problem of developing literature for the newly literate would be tremendous.

DR. CARPENTER: It is. The task of providing Christian literature is nowhere more complex and difficult than in Africa with from eight hundred to one thousand distinct tongues. But a vast and almost inconceivable amount of work has already been done. The Bible in whole or in part has been published in more than three hundred African languages. A greatly augmented program of planning, production, and promotion is required.

MEMBER OF THE GROUP: Is there anything that we can do to help in this program?

DR. CARPENTER, BISHOP BOOTH, AND MISS WRONG: Yes, indeed.

DR. CARPENTER: From the home base you can be crusaders for the cause of world literacy and Christian literature, interesting new individuals and groups.

MISS WRONG: You can support the work of the International Committee on Christian Literature for Africa. This committee is constantly developing fresh literary productions and making them available for translation and adaptation. Write for information to the International Missionary Council, 156 Fifth Avenue, New York 10, N. Y.

BISHOP BOOTH: You can help by recruiting missionaries who can write or whose interest in this phase of education is deep enough for them to be willing to serve on interdenominational committees in Africa for the development of this work.

MEMBER OF THE GROUP: Are there any books that would give us and our friends more light on the whole educational opportunity before the Church in Africa?

DR. CARPENTER: In Bishop Booth's new book, *The Cross over Africa*, he stresses this in several chapters. I suggest you read the whole book.

MISS WRONG: Have you read *The Silent Billion Speak* by Frank Laubach, and T. H. P. Sailer's *Christian Adult Education in Rural Asia and Africa*?

DR. CARPENTER: I suggest that you all read Mabel Shaw's *God's Candlelights*,¹ a book of rare charm, giving an intimate description of African life and describing an unusual educational experiment. This will help you to see how a missionary with imagination and creative ability enters into the life of a community and helps in its transformation.

MEMBER OF THE GROUP: I know I speak for the group in expressing gratitude for this most illuminating interview. It has stimulated our interest and I assure you that it will result in action on our part.

¹ The books by Dr. Laubach, Dr. Sailer, and Miss Shaw are published by Friendship Press, New York. *Five Points for Africa*, by Margaret Wrong, published by Edinburgh House Press, London, will be found in some libraries.

The Gift of the Interpreter^{*}

THE STORY OF AGGREY OF AFRICA

THREE people take part in this conversation which is really more of a monologue from the *Narrator*. There is a *Scribe* and a *Listener*. The Scribe may have a pencil and notebook, jotting down notes from time to time. All are seated comfortably before the audience.

SCRIBE: You think, then, that greatness may appear in men anywhere and at any time?

NARRATOR: Surely no one country or period has any monopoly on what we call great lives. They occur oftener than we realize in all classes and races of men and are always an inspiration.

LISTENER: Why don't we hear more about them? Not all the people who make the headlines seem like great men to *me*.

NARRATOR: You're quite right, but you would be surprised how very many people of spiritual power do come to be known because of their influence on the lives of the people around them. We can understand God best through learning of the lives of these great ones in whom the spark of divinity is especially bright. There is Aggrey of Africa, for instance. . . .

LISTENER: An *African*?

SCRIBE: Won't you tell us about him?

NARRATOR: Aggrey's story begins in a little town called Anamabu on the Gold Coast of West Africa in 1875. The baby was welcomed into the Fanti tribe by his elders to the sound of the African drums and given several long names ending in Kwegyir Aggrey. His father, who was interpreter for the paramount chief of Anamabu, took the boy with him to the council of chiefs when he was very small so that he would learn the ways of men and follow in the father's footsteps. He learned a good

^{*} Adapted by Josephine Cowin from *African Eagle*.

deal of practical psychology in this way. But his father was even more ambitious for him. He intended young Aggrey to do greater things than he had done himself. There was reading and writing—he'd never learned them, but the boy was sent to the English mission school. He lived in a dormitory that you would consider pretty primitive with its floors and walls of beaten mud. The beds were rough slatted boxes filled with straw.

SCRIBE: Did he like school?

NARRATOR: He took to it like a duck to water; the only trouble was that he spent almost too much time with his books. The boys in his dormitory had to wake him pretty roughly most mornings because he stayed up half the night studying with his feet in a bowl of water and a soaked towel around his head. He said that he wanted to know *everything*.

LISTENER: What could a boy with an education do in an African village?

NARRATOR: There were several things he might have become: clerk in a trading store, government clerk earning good wages, or a farmer like most of the others. But young Aggrey heard a call that is old and ever new, the same one St. Andrew heard so long ago. Evangelistic meetings were to most of the boys in the school a source of excitement and pleasure, but to Aggrey they became more than that, and gradually he knew what he should do. He would follow in the footsteps of the greatest Chief of all.

Because of Aggrey's understanding of people, the head of the school recognized that he would make a good teacher, and it was a great day when the two set out for the village of Dunkwa, twenty miles away. Here, at the age of fifteen, Kwegyir Aggrey took full charge of his first school. It wasn't much to look at. The mud walls were dirty and the desks had sunk into the beaten mud floor before it had a chance to harden. The blackboard hung loose in a flimsy cane frame, and the cupboard was so warped it wouldn't lock. But Aggrey was proud of his school

and set about making it shipshape. All hands helped him re-mud the floor, and in a week the school looked like a new building. They had fun doing it, too; a regular mud festival.

SCRIBE: Wasn't Aggrey awfully young to teach?

NARRATOR: Fifteen is a fairly good age in Africa, and Aggrey was not only unusually bright but had gifts of leadership that made him a natural as a teacher. Those children learned—but not only that. They found it an exciting adventure with their new teacher. He did so well that at seventeen he was sent to Cape Coast to become a teacher in the Wesley Memorial School. By the time he was twenty-one he was headmaster of the best school in Cape Coast and held the highest teaching position in the whole country. People began to wonder what more he could achieve. Furthermore, his personal popularity was such that he set all masculine styles in Cape Coast. Whatever Teacher Aggrey wore or did was the pattern for all the fashionable gentry of the town.

LISTENER: Did he stay at that school?

NARRATOR: Not long. Bishop Small came from America looking for promising young men to go to the United States for training and then return to his mission in Africa, and, of course, Aggrey was a find. He wouldn't go at first, but when the Bishop renewed his invitation, Aggrey decided to go. My, what a stir it created in Cape Coast! The whole town was a debating society, for and against his leaving. But leave he did; it was 1898 and he was twenty-three.

SCRIBE: And how did he like America with race prejudice?

NARRATOR: At first it was a distinct shock to him, for he was used to being cock of the walk, and everything was so new to him and hard to take. He was fortunate in his white friends, who showed him kindness and understanding; so he could not agree that white people were *all* bad. Rather he realized that both white and black needed interpretation the one to the other.

LISTENER: Where did he go to school?

NARRATOR: Livingstone College in Salisbury, North Carolina, one of the earliest Negro colleges. He soon had to find a job to eke out expenses, and because of his experience in printing and publishing papers in Africa, he applied to a printer for work. It was unheard of for a Negro to do anything requiring education, so he began as a printer's devil, messing around in the ink. Later he was allowed to do proofreading and wrote articles for a newspaper. He won all kinds of honors including a gold medal for English composition and delivered the first Greek speech ever heard in the college. It seemed like no time at all until he had his degree.

SCRIBE: Then back to Africa?

NARRATOR: He had a bit of struggle with his conscience on this, for he had promised to go back after his training, and from earliest childhood he had been taught that "An Aggrey always keeps his word." But the college authorities, while agreeing that he must eventually return to Africa, were most anxious to have him continue on the staff of the college, and this he decided to do, to the delight of students and faculty alike. He so impressed the chaplain of Hampton Institute while attending a YMCA conference that he was invited to preach at the Institute the following Sunday. The president of Hampton was a bit skeptical of what an unknown African could say, but Aggrey preached a sermon outstanding even in that center of advancement of his race and thereby stepped into the limelight. One of his most impressed hearers was a girl he had met at a wedding and immediately recognized as "the girl for me." She was Rose Douglass of Virginia, graduate of Shaw, another Negro college, and the romance resulted in marriage in 1905. Now you may think with the difference in the backgrounds that marriage would have unusual problems for them, but Aggrey was determined all the more because he knew the African almost master-slave relationship of husband and wife that theirs should be a beautiful companionship, and it always was.

LISTENER: Did he stay on at Livingstone College?

NARRATOR: Yes, he taught there and in addition to his academic work took charge of two little country churches about eight or ten miles away. Here he was such an influence on the lives of these poor illiterate Negroes that they never forgot him. Instead of preaching flowery sermons on the hereafter, he talked to them about mosquitoes, about goats, about making a better living. "Mosquitoes!" Aggrey would exclaim. "Yes, there are millions of them bringing disease and death. But don't you hear what they are saying? Listen! 'There is death around here!' As long as you don't hear it, the swamp stays and breeds mosquitoes, which will give you disease. Drain the swamp!"

"You raise chickens? Yes, but they are very few and very scraggy. Yet they are really easy to raise; their meat is good, and eggs are the best food for man and child. Plenty of food? Yes, but poor and poorly cooked. Oh! If you only knew how to cook, you could change the world!"

And their world *was* changed. The swamps were drained, chickens were raised, the land was hoed, and food increased. And people began to take heart and believe in themselves and in a God who cared for their bodies as well as their souls. "Yes, sir!" one of his people said, "Professor Aggrey was the greatest colored man who ever lived!"

SCRIBE: But how about Africa? Didn't he go back?

NARRATOR: After World War I it was decided to send an educational commission to Africa in 1920 to study methods and possibilities of development in education for the continent. Dr. Jesse Jones, the one who had recognized Aggrey's quality at the Y conference, wanted him to be a member of this commission but had met with opposition purely on the grounds of racial prejudices. Mr. J. H. Oldham came to Washington from England to make final arrangements for the commission, and Aggrey went up to meet him. Dr. Jones could hardly wait to see what sort of impression Mr. Oldham had of his friend. "Jones," he said, "I have seen some wonderful sights today. I have been to the White House, Congress, the Congressional Library, but the

most wonderful thing I have seen today is Aggrey! By all means, you must take him with you!"

LISTENER: He must have had a most magnetic personality. Did they remember him in Africa after all those years? Let's see, 1898 to 1920—more than twenty years!

NARRATOR: The news was practically instantaneous, though they didn't hear it on their radios. People listened to the drums as they beat out the message: *Kwegyir Aggrey has returned to his people*. The people of Cape Coast went wild with joy and danced in the streets. Aggrey's old mother was overcome at his American magnificence and started to call him "my master" until he stopped her. "I am not your master, O my mother, but your son. Call me by the name you used to call me. It is wonderful to be home again!"

SCRIBE: It must have seemed strange to him to return after his experience in a new civilization.

NARRATOR: He had some trouble with the language at first, but the people received him with such overwhelming enthusiasm that the twenty years melted away, and, but for his wife and children, he might have stayed in Africa all his life. He was ushered into Anamabu, his home town, in all the regalia of a Fanti tribesman. Cheering people lined the sides of the road and a brass band led them all to the parade ground where he was ceremoniously installed by the paramount chief into the office held by his father—that of interpreter.

LISTENER: Did the commission go to other parts of Africa?

NARRATOR: From the Gold Coast they went on to South Africa where interracial trouble was seething and feeling ran high. The Negroes hoped Aggrey would take up the cause of revolution: Africa for the Africans. He spoke to 150 meetings in two or three months to hundreds and thousands of people. And he showed himself a true interpreter through his infectious good humor. He said of himself, "I get their mouths open in a laugh,

and then ram the truth down!" The truth as he saw it was this: Black and white must work together; the white man cannot keep the black man in the mud without remaining there himself. He was proud of his race. And all who heard him, black or white, were impressed by the character of the man. He made jokes even of some stinging experience of race discrimination—the joke was on the white discriminators.

SCRIBE: I'm beginning to see what you meant about greatness.

NARRATOR: They wanted him to stay in South Africa as professor of sociology and education at the native college, but he went on back to America, got his Ph.D. from Columbia and became famous all over the United States, for he was in constant demand as a speaker at all kinds of meetings and conferences. His influence in interracial understanding cannot be estimated. But his crowning achievement was Achimota. In 1924 he agreed to go as assistant principal to the Rev. A. G. Fraser of a new college then being built on the Gold Coast in Africa, of Africa, for Africa. It was to be more than a college, for it started at the beginning and guided the student to his university degree. It needed all of Aggrey's great powers of interpretation and persuasion to push this project through, for not all Africans wanted it, and most of the white people thought it a mad venture. But at last Opening Day for Achimota College came, and the only question was how the local people would receive it. Principal Fraser and some of the staff feared that only a few interested people would come, and thus Achimota would get off to a bad start, so they sent out about three hundred invitations to draw a crowd. But Aggrey told them they needn't worry—they would have a crowd such as the Gold Coast had never seen.

LISTENER: And did they?

NARRATOR: They prepared seats at least for one thousand in the hall, and at opening time there were two thousand inside and four thousand outside; white and black, rich and poor, chiefs in all their glory, and the Governor of the Gold Coast. Achimota lived up to its fine start, too. Its crest is taken from one of

Aggrey's parables, the one of the piano keys. "You can play a tune of sorts on the black keys," he said, "and you can play one of sorts on the white keys, but for harmony you must use both black and white." So they put an octave on the shield, and it stands for everything Achimota means—not discord nor conflict, but harmony and coöperation. Black and white working together. Today this badge is known throughout Africa.

SCRIBE: Is Aggrey still at Achimota?

NARRATOR: In a sense he is, though he is gone from this world. Coming back to America in the summer of 1927 to interpret Africa to Americans, he simply put too much strain on his heart. He is buried in Salisbury, but he lives on in the hearts of all who knew him, and his spirit of harmony and coöperation is immortal.

She Lighted Their Candles*

A RADIO PLAYLET

Suggestions for Use

THIS program may be put on by women's groups, but it would be more effective if all members of the church took part. Children especially useful.

It may also be an opportunity to put into practice the Christian principles of interracial coöperation by inviting Negro members or friends of the congregation to take some of the parts.

The playlet is staged as a studio broadcast with each player standing before microphone to read his part, stepping back when finished. The microphone may be real or not. It could also be done "behind the scenes" if a loudspeaker is available. Use costuming and scenery if desired for atmosphere.

CHARACTERS

MISS MABEL SHAW, head of a mission school for Bantu girls in the heart of Central Africa. As this is by far the largest part, choose someone with a good voice and delivery.

JEAN JAMESON, a new teacher.

CHUNGU, an older girl of the Bantu who has grown up in the school and is now a teacher.

CHIEF KASEMBE

NURSE RANKIN

VOICES, men's and children's.

SOUND EFFECTS

DRUMS, beaten by hand.

SWEET-TONED BELL or GONG, for call to prayer.

JINGLE BELLS, heavy ones for CHIEF KASEMBE, light ones for CHILDREN.

CLAPPING, rather soft and rhythmical.

SINGING CHILDREN

* Adapted by Josephine Cowin from *God's Candlelights*.

Piano organ playing missionary hymns may introduce the play. As the play begins, the voice of MISS SHAW speaks as in a letter to a friend in England.

MISS SHAW: Dear Mary: It is good to be back—and such excitement! There is so much news to catch up on after the two-month holiday, especially babies. At breakfast after our first day back, Nurse Rankin rushed in late from the House of Life, which is what we call our maternal health center. . . .

NURSE: A hundred and eight new babies! And all to be washed and inspected! The helpers are flustered to say the least. One of the girls recorded that Rachel Chongo's baby—you remember he was a month old when we went out—has gained sixteen pounds while we were gone!

MISS SHAW *resuming letter*: We have a charming new teacher, Jean Jameson, who is a bit shocked at our methods. She thinks we're compromising with African superstition. But she will see. I remember when we first came out here how bored people were with some of the evangelistic services. They came, but the long sermons and prayers, which were after all adapted to British and American usage, meant very little to the Bantu, who endured them with a great deal of patience. It just didn't come *alive* for these people. How could they catch the full glorious meaning of the gospel when its presentation was unrelated to their own traditions? This is a little of what we try to do here. . . . This morning Miss Jameson had her first lesson. We heard the children in commotion outside and went out to the upper veranda. . . .

Sound of children's voices in background.

JEAN JAMESON: What is the excitement all about, Miss Shaw?

MISS SHAW: It looks like an *ulendo*, a journey, with loads and carriers. Yes, they are men of another tribe. Their hair-do and dress are different.

MISS JAMESON: What are those infants doing—the ones marching to see the men?

MISS SHAW: Why, those blessed babies! They are taking water to the men! See the cups on their heads?

MISS JAMESON: Yes, and now they offer it to the men. Why do the men look so surprised?

MISS SHAW: Because it is most unusual. Most villagers would refuse water to men of another tribe and tell them to find it for themselves. See now, they are kneeling to drink the water. Listen. . . .

Sound of clapping and men's voices saying several times, Bana ba Mfumu! Then children laughing. One calls out.

CHILD'S VOICE: We have given a cup of cold water in the name of the Chief! (*Sounds die away.*)

MISS JAMESON: Why do they clap, and what did they say?

MISS SHAW: These people all clap in joy and approval, sometimes touching their heads to the ground or even rolling over on their back and clapping. What they said, *Bana ba Mfumu!* means "Children of the Chief"—Christians. You see, we teach them that in baptism they join the Christian Tribe, and our Lord is the Chief. They call Him *Mfumu Yesu Klisitu*. Just a few days ago I was telling these children about how they can serve the Chief in little things, and what He said about giving a cup of cold water.

MISS JAMESON: And they were putting it into practice!

MISS SHAW, *resuming narrative in letter*: I didn't tell her, Mary, about some of the other ways in which they take our teaching literally, as when a delegation of about forty met Miss Bailey one day. In addressing us they say Mama or *Mukwai*. "*Mukwai*," said their spokesman, "has it not been said by the Chief, 'Ask, and it shall be given'?" "Yes, certainly." "Then we ask for oranges." . . . I am greatly relieved to see Chungu back from Elizabethville. I was afraid she might get married. But she says . . .

CHUNGU: I am caught in the net of the Chief. I am going to work

for Him in the place where He came to me and called me. I may marry sometime, but not yet.

MISS SHAW: Chungu is a jewel, she does everything well—makes songs from old tribal melodies, organizes games and dances, and is no mean drummer for a woman. . . . Oh, I'll have to finish this later. I can hear the drums, it must be Chief Kasembe. I'll have to go down. . . .

Sound of drums, softly at first, growing louder. VOICES and jingle bells mingle with the drums and clapping.

CHILDREN'S VOICES: Mama! Mama! It is the Chief Kasembe!

MISS SHAW: Yes, *bana*, Chungu, do bring some tea and those cakes you made.

Bells jingle loudly as CHIEF KASEMBE approaches microphone; then bells stop.

MISS SHAW: Welcome, O Chief!

CHIEF KASEMBE: I greet you. I come to tell you many from my village will come to your festival, so my people can see the children dance and hear their singing.

MISS SHAW: It will be an honor.

CHIEF KASEMBE: What is this festival?

MISS SHAW: It is our Christmas pageant in honor of our Great Chief's birthday. The girls will be delighted. Here is tea. Thank you, Chungu. Will you have some of the cakes, Chief?

CHIEF KASEMBE: My people should know more of your school. You are doing good work with the growing women of my country. MM-MM! These good cakes. Do you make these things?

CHUNGU: Yes, O Chief.

CHIEF KASEMBE: You are a woman of great sense. I have heard of you. You are fit to be a chief's wife. It would please me to have you for one of my wives.

CHUNGU: Oh!

MISS SHAW: Chungu is honored, Chief Kasembe, but you see, we cannot spare her at the school. She is very useful to us.

CHIEF KASEMBE: Oh, well—next time you have wife for me? I go now to Mbereshi.

MISS SHAW: Good-by. We shall expect you at the Christmas festival!

Bells jingle, drums start beating loudly and then fading.

CHUNGU: Thank you, oh, thank you for saving me! I was overcome and did not know what to say!

MISS SHAW: A few years ago Kasembe would have taken you anyway, along with any little knickknacks he fancied. He once called here and appropriated a favorite china dog of Miss Bailey's and my tea kettle. But I think he is a little in awe of us now. (*Resuming narrative in letter to Mary*): Chungu has developed into one of our best leaders. She has the ability to make the children see in terms they understand the meaning of the gospel story. Last Good Friday she was taking prayers, and as the children filed into the chapel after the prayer bell rang, they looked at the cross on the table. . . .

Sound of bell or gong, not too loud. CHILDREN'S VOICES talking, then subsiding into quietness. There is a moment's silence.

CHUNGU: Let us think of our fellow countryman, an African black of skin like us, who carried the heavy cross of wood for the Chief the day He went to death. Our friends of Rome carry a small one on their bodies. We are not taught to do that. Our fellow African that day helped someone with a heavy load. John Ntundu the other day saw Nakulu Mubanga carrying a heavy load of firewood, and he went to her and carried it for her—he was carrying the Cross. I think that when we live as though every man we meet is our brother, then we carry the Cross. When I was a child, I remember hearing Mama Shaw say that the Cross goes down, it goes there, and it goes here (*flinging her arms wide*). There is no end to it; it points everywhere. And

that is like the Love of God; and the Chief died on a Cross to show us just this very thing. It comes down to us in our darkness; it is up there in the light; it is where the sun rises, and it is where the sun goes down.

Murmurs of CHILDREN'S VOICES dying away gradually. Here there may be music played slowly and softly, changing to a cheerful theme of Christmas carols.

MISS SHAW: Dear Mary: When I last wrote you, you remember Chief Kasembe was coming to our Christmas pageant. The children themselves worked this out and give it every Christmas Eve. They love it, and it is the high point of the year to everyone who sees it. To them it is a gathering of the Tribe to greet its Chief. This year they surpassed themselves. . . . Kasembe came with a great crowd of people. (*Bells and drums sound faintly during this passage.*) He graciously promised us that it would not rain, and it didn't. The stars just beamed light upon us, and all the little golden lamps glowed like the worshipping hearts of joyous children. We know nothing of Christmas stockings here, neither do we have Christmas trees. All our trees bear God's gifts to us—the kindly cooling shelter of leaves, forest fruits, healing leaves and bark for our ailments, fuel for our fires, wood for our houses and furniture. Neither do we have Santa Claus. The little child is wonder enough, and the lovely stories of shepherds and wise men, of stars and little lamps, of angels, of the young mother and her quiet, wondering husband, of their journey to Bethlehem, of the inn, and the lighted city—all these are beauty and joy, color and romance and rapture.

They come from far, year after year, the old climbing up the hill from the village with the aid of sticks; the young Africans, well-dressed, familiar with modern cinema films—they all come to the school village.

The bell called the vast audience to silence. (*Faint sound of bell.*) Sweet, soft voices from afar sang of wonder and joy. . . . (*Sound of distant singing of O come, all ye faithful*) and from the darkness came the swaying bodies of the children who are called "baby angels." They came, all white and gold, carrying

little swinging colored lanterns that looked like glowing flowers. There was no sound but the far-off quiet singing, and the tiny bell-hung feet beating out a dance to the music of the carol.

Very soft jingle bells to the rhythm of the singing.

Six tall angels drew near, holding aloft lamps like stars. They all gathered round the sleeping Babe and sang a little lullaby. They withdrew, moving to the rhythm of the hidden choir.

A woman sitting in the *nsaka*, enclosure, came forward and lifted the Babe from the manger and gave Him into the arms of the mother. Joseph, the guardian of the little fire, was as a man in a dream because of this thing that had come to pass. The mother was Nellie Musonda, and the Babe, her little son.

The shepherds from their sheep and watchfires and angel visitants, the kings with their gifts from the East where the star beckoned, the children with their flowers, the world's seekers after God—all, in their turn, came to the Bethlehem in our midst, knelt to greet the Babe, and then went away. . . .

Singing grows louder, then fades away into the distance.

The audience sat that night as if loth to go—then it moved, rose, stretched itself, and began to stream towards the gates. It was quiet and orderly in spite of Chief Kasembe's presence. He waited for me. . . .

CHIEF KASEMBE: It is good, and these children, all white and clean, are they ours? Are they the children of my kingdom?

MISS SHAW: Chief, they, with you, are the children of a Kingdom vaster than life and death.

CHIEF KASEMBE: Yes. Thank you for this.

MISS SHAW *resuming letter*: He moved away quietly, with no drums beating, only a quiet song. (*Very soft singing, continuing to end.*) What he had said reminded me of something one of our girls, Rebecca, once expressed in a prayer. "Of old they said a child shall lead and save them. Here are our children, O Chief, gathered in this place, and they are beginning to lead us."

Singing grows stronger. Audience joins in singing O come, all ye faithful!

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